HOW TO MAKE THE CHURCH GO

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HOW TO MAKE THE CHURCH GO

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A Desk Manual for the Every Day Use of the Modern Minister Executive

BY

WILLIAM H. LEACH

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HOW TO MAKE THE CHURCH GO. II

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TO ONE WHOSE UNSELFISH TUTORAGE TAUGHT
ME TO APPRECIATE THE VALUE OF HUMAN CONTACTS

THE REV. G. CHAPMAN JONES, LL.D.

I RESPECTFULLY DEDICATE THIS BOOK

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HOW TO MAKE THE CHURCH GO

Chapter I: Introductory—The Minister as an Executive

The idea back of this book is not to invent new tasks for the minister or to lay burdens upon men already carrying too much weight. It is rather to discuss from an executive point of view many of the tasks of the ministry and to show the principles underlying executive success. Its viewpoint is psychological and practical. Psychological, for the success of an executive depends upon the ability to recognize the various reactions of the human mind and soul to speech and action, and practical, that the principles may be worked out in the average parish.

Executive Duties Already on Minister

The traditional division of the tasks of the minister was into two classes, the pulpit and the pastoral. But that day has long since passed. The age of Sunday schools has required that he

be versed in the principles of religious education. And the spirit of organization has placed on him the executive duties. He must be able to lead and direct men at their religious activities. Churches may not have consciously recognized this and theological seminaries have not officially placed courses in executive training in their curricula. But the minister on the field has recognized that the success of individuals has depended as much upon their ability to get along with their workers as in oratorical ability.

Some would call this a "knack" or a gift without realizing that there are well grounded principles governing such success and the ability to handle workers may be developed as well as others of life's qualities. Many have worked one method. One minister can drive programs through, another will laugh them through, perhaps another will weep his way to success. Some have the ability to find their leaders of power and tie to them. But more and more there is an earnest desire on the part of preachers to be able to control the many forces which make it possible for them to win as parish leaders.

One minister boasts that his success as a pastor has been brought about by his ability to com-

promise two conflicting groups. If one faction wanted the entrance to the new church on the east and another wanted it on the west, he would suggest that it be placed in the corner, thus satisfying both parties. He tells of a dispute as to whether the choir should be built for a quartet or a chorus. Both sides had a large following. The "great compromiser" showed his mastery. He had an adjustable platform that could be used for either.

Instances such as quoted above undoubtedly require executive ability to handle. Compromise may be a legitimate tool in the hand of the leader, but it should never be the major tool. There have been many other approaches to the executive standard. "Molasses will catch more flies than vinegar;" "You can't saw wood with a hammer;" "Leading is better than driving;" are all well known adages which ministers as well as others have learned to use.

Other attempts are shown in the following two steps toward a recognition of the executive. The old-time minister in addressing new candidates would usually insist that "It is better to put ten men to work than to do ten men's work." There is a big truth here and there is good psychology

back of it. A happy church is a church of workers. But merely motion and work without an end is not the purpose of the Church. Another illustration is that of the president of a Theological seminary instructing his charges how to make their church officers act as buffers. His scheme is to always get a church officer between the minister and the difficulty. It is a farther step and a feeler toward the full way which this book proposes to go.

Failures in Life Because of Difficulty in Getting Along with People

The ministry and every other walk of life is strewn with failures. Many of these failures come from one's inability to get along with his fellow men. In the home, at school, in business and in the church, our success depends not so much upon ourselves as our ability to appreciate the other fellow and to get his point of view. Other people are apt to be peculiar. But our happiness and success depends upon working with them. We need to learn the lesson of Washington. He realized that neither his officers nor men were trained for military life. But he had a philosophy which was equal

to the occasion. "If you can't have people as you want them, you must take them as they are," he would say.

No minister will have people as he wants them. He can select no inner circle for personal contact and leave the rest alone. He will have the obstreperous rams as well as the gentle lambs. The church was organized before he came to the parish. Men and women have been elected to office and are serving. They are his colaborers. Like their minister they have their imperfections. Among the membership of the average congregation are materialists, scandal mongers, dollar servers, politicians, short sighted business men, tradition lovers, short sighted enthusiasts and a hundred others of different classifications. They all had some reason for joining the church. The assumption is that they have heard the divine call and desire to serve. With these people the minister must make his church.

As he knows these people he learns of the forces which will commend the work to them. It may seem difficult to build the kingdom of God with the material of the average church but on the other hand there is the evidence that

they have the divine nature. They have heard the call. Their vision is poor and their expression may be worse but underneath it all is a desire to do something for Jesus Christ. It is for the minister to lead them to better sight and better expression. He is to make the banker feel that there is something in life more than stocks and bonds. He is to make the washerwoman feel that there is something besides washtubs. And more than this he is to bring together the diverse elements in the congregation and get them working together in the great program of the church.

Modern Church Is a Church of Service

The fact that the church of to-day is interpreting Christianity in terms of action and service rather than in holding services places still further emphasis upon the executive. His task is not simply to stand in with people. He must direct people in religious activities. Ministers have sometimes been surprised at the advancement of their fellows who have lesser pulpit ability. But keen eyed business men who have served on the pulpit committees have not alone listened to the sermons of their candidates but

have looked over their fields to see evidences of mastery. And there is little question but that the great churches in America to-day were builded not alone by great preachers but by great executives. It is for this reason that here and there there is talk of the larger churches having a business manager. But there will always be thousands of small churches which must rely upon the executive ability of their ministers for direction and progress.

The executive will base his success upon organization rather than his own personality. One of the best business men that the author knows recently said in discussing his own business: "I have my business so organized that if I should die to-morrow the clients need not know that I am dead." The minister may find a good ideal here. The church should be so organized that it is greater than the minister. The real executive will long for his program in the church to outlast himself.

We remember hearing a complaint from one minister that a certain church was impossible. To prove his point he called to mind several changes which were made during his pastorate. "But," he insisted, "as soon as I left every-

thing slipped back." It may be questioned as to just how far that was really a compliment to the preacher's ability. In one way he failed badly. The congregation had not been impressed with the need of the reforms which he brought about.

An instance comes to mind of a church which has recently called a minister. There were two men under consideration and some surprise was expressed that they selected the man they did. A member of the committee volunteered the information. They found that the one man won by his personality and had successful pastorates. But there was always a reaction when he left. The other man builded parishes so substantially that the wheels kept turning until his successor was installed.

The executive will abhor stunts and mere motion. He will utilize the value of having many workers but he will seek to have them working at something which fits into the larger program of the church in ways which are worth while. Carrying wood from one corner in the cellar to another and then carrying back is not enough. He will want it carried to the stove where it may be burned.

But his chief work is in building an organization which will take care of the work. If he gets the organization builded, that will take care of the other necessary things. Whether it is a new church, a financial campaign or any other specific growth that is desired, if he has built his organization and has the resources, the program will be successfully accomplished.

Chapter II: Forces Which Move Men

The churchman has always been familiar with the psychology of the crowd. The great evangelists and leaders have been masters of that science and the clergy have been influenced by them to a greater or lesser degree. Even to-day the student for the ministry is carefully coached into the method of getting the attention of his congregation and of holding its mind. The psychology of the executive—the man who gets other men to work—is of a somewhat different type and a man who can hold large audiences spellbound may find himself in difficulty in working out a constructive program. It is an historic fact that crowds may tear down but seldom build up.

It is also true that the type of mind which falls under the sway of the popular evangelist and feels a strange and mystical delight in meetings, oftentimes is helpless when given a comprehensive task for work. His religion is only

effective when in meetings. Indeed oftentimes his mind is unable to conceive of religion through service or a program of work. For him it consists in getting a good "feeling." Methods which in the past have attracted great numbers of people to the church have usually at the same time alienated others who by independent thinking have a natural reaction to the suggestion of the crowd.

The minister executive must have more than one string to his bow. He must study the man he would put to work and then see just what weapon he has which will reach the vulnerable point. Let him assume to begin with that every man can be reached by some honorable appeal for service. Some men he instinctively recognizes are bigger than others. He will want them because of their larger influence. But he will not neglect the lesser lights nor the young men and women who have possibilities of leadership for the future. The question of leadership is the great question for the future of the church.

Fred C. Kelly in a volume entitled *Human Nature in Business,* gives considerable space to illustrations showing the different appeals which

a reporter will use to get next to the man he wishes to interview. John D. Rockefeller was reached by telling him what a fine talk he had given to the children in his Sunday school in Cleveland. The great financier was moved by the compliment to his talking ability and the appreciation of his interest in the Sunday school. The late Chief Justice Fuller reacted to the remark, "Mr. Justice, I didn't suppose that a man on the Supreme Court could be so human." Jim Williams, policeman and source of interesting news, could only be handled by his favorite topic, food. Certain U. S. Marines had sore feet. The reporter who learned that fact and used it had no trouble getting interviews.

Methods which will attract one man will repel another. Kelly tells the instance of a salesman who has a funny story which he used as a way of introduction. It went well with nine men but the tenth turned on his heel in disgust.

"I wouldn't buy anything from you. You're too condemned smart."

Thus in a church a contest method may be productive with some characters. Others will resent the attempt to draw them in by any such method.

The controlling forces which the executive may use are many. The classification of ten major forces here will not exhaust them but give an idea of the possibilities.

1. Self-interest.
2. Desire for Recognition.
3. Love of Ceremony.
4. Influence of Prestige and Imitation.
5. Competition.
6. Force of Public Opinion.
7. Love of Fair Play.
8. Comradeship.
9. Inherent Ambition to be of some Service in the World.
10. Constraining Love of Christ.

I. *Self-Interest*

This may be the great compelling force of life as the materialist insists. The business executive can make this appeal to those under him. The man who makes good is promoted, his income is increased and he receives a larger share of the good things of this life. The minister is paying no salaries to his workers. He must find some other compensation for those who must be reached by the appeal of self interest. This

may not be as difficult or as immoral as it seems at first when one considers the compensation which the church may offer.

The average religious task brings a certain self culture to the individual. It increases his personal efficiency and broadens his outlook. I have in mind a man who is now manager of a great department store. He is confident that any executive ability which he possesses was developed first by acting as superintendent of his Sunday school. Then for the first time he learned how to get along with people. Every reader can bring to his mind instances of workers who have found the teaching of a Sunday school class to lead to a broader appreciation of the problems and opportunities of life.

It is interesting to find that Prof. E. A. Ross in his *Social Psychology* gives as one of the prophylactics against the mob mind, participation in volunteer associations. "Participation in the management of a society developes acquaintance with rules of discussion, tolerance of opponents, love of order, and readiness to abide by the will of the majority. Above all it teaches people to rate the windbag, the ranter, or the sophist at his true worth, and to value the

less showy qualities of a man by judgment and reason." Here it is of evident self-interest for a person to engage in organized church activity.

One of the interesting contributions as to the value of religious work comes from a real estate dealer. For some years he has served as trustee of a little church although he lives nearer to a stronger one. "I handle considerable real estate in that section," he said. "One of the best assets in the selling of homes is a good active church. I can't afford not to take an interest in the little church of which I am a trustee."

It is not necessary to discuss in this book the morality of the various appeals which may be made. Some are much more noble than others. We merely want to outline some of the forces which are at the disposal of the minister who seeks colaborers. The appeal such as that above is a powerful and legitimate one to use.

II. *Desire for Recognition*

This force has a strong appeal for the average man or woman. They like to be recognized as a leader or as having some special ability of some kind or another. They will gladly yield themselves in service when one will yield in re-

turn the desired recognition. A minister tells of an experience he had with an influential member of the congregation whom he had difficulty in approaching. The preacher could not tell just what was wrong but deliberately set out to find out. He called on the man and in the conversation a criticism of a sermon preached a few weeks before was made. The minister was quick to grasp the situation.

"So you noticed that, did you?" he asked. "I knew it myself but thought no one else would get it. I can see that you are a good judge of sermons."

He won his man for this man had the reputation of being a connoisseur of good sermons and he wanted his ability recognized. Another may want his political strength recognized, another his ability to preside. Parents may be won if the ability of their children is recognized. As in the instance of John D. Rockefeller told by Fred Kelly, the man reacted to the recognition of his ability to interest children.

Of course the desire for recognition sometimes approaches the ludicrous. A minister tells that during the war there was a certain Scotchman in the town who distinguished himself by having

four brothers killed in action. He went from church to church, told his story in the various meetings and delighted in being recognized a patriot. Another instance is of a woman who as a girl was trained in a select school. Although she is sixty years of age now it still requires some intimation of her superior education to get her at work in the church societies.

III. *Love of Ceremony*

The Protestant church is not very well equipped for the exercising of this social force. Our inheritance is a little too strictly intellectual and moral. Founded in a day of democratic impulses the prophecy was that eventually men would care little for titles of distinction or elaborate ceremony. The prophecy has not been fulfilled. The enormous growth of lodges during the past hundred years is a pretty good indication that there is an instinct in man which seeks the ceremonial. The social explanation of the lodge usually is that it is the sub-conscious outcropping of the days of middle ages when men sought for titles and ranks. So to-day we have our worshipful masters, noble-grands and other celebrities.

A parade brings out all sorts of orders, the members uniformed with bright colors and badges which would do tribute to the savages of Africa. The writer remembers watching one huge negro who was on the train en route to a convention of his order. He had no shoes on his feet but he had a scarlet uniform with a scarlet hat. A huge white feather was in the hat and he carried a sword in his hand. No untrained native could have shown a keener delight in a new piece of dress goods than did this American negro. This love of decoration and ceremony is, as Ross says, "a droll commentary upon a society that has found so much to ridicule in the infirmities of the old world."

Since reading Bishop McConnell's *Public Opinion and Theology* it seems easy to believe that the present day tendency toward a more ritualistic and ornate service of worship is in response to this love of ceremony. The difficulty is to arrange a service to give all a sufficient part. Still there is the opportunity for the ushers, the choir, the reception committee and in case of social meetings there is always the opportunity to appeal to those who will respond to this force. In the churches which provide for lay distribu-

tion of the elements there is the chance to utilize the frock coats with sufficient ceremony to interest this instinct.

Chapter III: Forces Which Move Men *(Continued)*

IV. *Prestige and Imitation*

The value of having somebody in a movement who occupies a large place in the public mind is well known to most promotive agencies. In the letter which comes to the desk seeking aid for suffering cats there is always a list of honorary officers for no other purpose than to influence my support. I am much more inclined to consider the matter if it is endorsed by Senator Blank. If a church can get some prominent man to head a committee even though a secretary has to do most of his work for him it is usually a good move. Men like to serve on committees which will bring them in touch with prominent men. Many men are always talking about their acquaintance with Judge ——— as if the working with him also brings them the prestige.

The man of prestige may be reached on the ground of his influence. As a rule, the large men of the land like to have their influence count

in the right direction. If it can be pointed out to them that the mention of their name or their personal service will urge others to good work they are usually willing to give of their time and interest.

The mass of people are apt to be very good imitators, in motion at least, of the great or near great. See the many little evangelists who mimicked Sunday when he was in the days of his glory. Watch the hundreds of choir directors who were miniature Rodeheavers. Let the Prince of Wales change the style of his coat and immediately all the tailors of the realm have orders for the new styles. Mrs. Harding wears blue and all the ladies of the country seek for Harding blue. Many churchmen were brought into the Inter-Church World Movement because John D. Rockefeller, Jr., was interested in it.

So it is in religious activities. Let those who have prestige take an interest and the church world may become the very thing. If they stay out churches will have difficulty in interesting people. It is interesting to conjecture just what effect it would have on church work in general should some of our famous moving picture heroes or heroines become interested in teaching

a Sunday school or leading a Christian Endeavor meeting. If the millions of young girls should follow their example as intently as do their style of hair dressing America might have a real revival of religion.

V. *Competition*

Everybody loves the game where the competition is strong. The youngest child delights to put his ability against that of his brother or neighbor. And the same spirit persists until the end of life. The octogenarian is proud of his walking ability. The civil war veteran delights to show his marching strength in the parade with the veterans of the Great War. The writer remembers in a recent church drive seeing dignified elders long past middle life chuckling because of a slight advantage their team had over a neighboring one.

The church can use this spirit. Church competition is not an entirely bad thing. People can be moved to action by the play spirit of competition. Churches have learned from the war time drives of the value of assigning quotas to various churches allowing competition between them. Sunday schools and church societies have

round membership contests of value in building up the various enterprises. People will be dragged out in a contest who will answer no other appeal.

But the greatest appeal to the spirit is the contest between the forces of righteousness and sin. Let a temperance or law enforcement fight come and the minister can enlist new supporters. If he can show that he is continually fighting against enemies in the building of his organization the very spirit of competition will lead men to support him. Some ministers very cleverly display news of enemies they are fighting without asserting just who or what the enemies are. Perhaps they do not know. But it is sufficient to declare them to win support from some quarters.

VI. *Force of Public Opinion*

Public opinion does nearly everything. Bishop McConnell doubts that there has ever been a form of government which was not shaped by the opinion of the governed. Unfortunately even in our day, public opinion is not always stable. Sometimes wise promoters create or unmake it for specific ends. But

when it is really once shaped, no man will stand against it.

"After an overwhelming public opinion has been reached in consequence of adequate discussion, the subject is dismissed from the attention of society and the conclusion, entering the current of tradition, passes quietly from generation to generation along with other transmitted beliefs and standards." Ross.

A minister's work is made difficult or easy according to the attitude of public opinion. The church should strike hard when the pendulum swings its way. Certain moral reactions in the world are now tending to emphasize the permanency of the church as contrasted with the temporariness of human institutions. This can be used to advantage. And then there is a current belief which is becoming strong that the church, as has been taught by preachers, is the one institution between human society and chaos.

A prominent contractor in one of our large cities who has never been noted for attentiveness to church was recently canvassed for a pledge for a new church building. His pledge came easily with an explanation.

"This war has opened my eyes to many things. I do not believe that any citizen has a right to be indifferent toward the demands of either the public school or the church."

VII. *Fair Play*

This is a distinctly American characteristic. Says Henry Van Dyke: "The spirit of fair play in its deepest origin, is a kind of religion." And it certainly belongs to those nobler appeals which one can make for Christian service. Many of the social forces we appeal to are used not for themselves but for the end. This can be used for itself as well.

The church stands for fair play in a world which is unfair. It claims to be free in a world where nearly every other institution is tied by conditions. Take the statement in the sermon by Dr. Harry Emerson Fosdick, "The ministry is not for sale," is a tremendous appeal for the support of right thinking men and women. General opinion has it that the press is subsidized for a purpose, that houses of entertainment are run for a profit, that wealth can buy verdicts of the courts. If the church can make an unprejudiced appeal to the people of the world, standing

for fair play for all, there will be a tremendous response.

VIII. *Comradeship*

Mankind is hungry for friendship. The word friend has become one of the most sacred words of life. The church is one of the greatest friend making forces in the world. Its various societies draw men together, give an opportunity for youths and maidens to become acquainted and the working together in altruistic enterprises strengthens the friendship.

The stock in trade of the average church is friendliness. Without it, it would be paralyzed. The church which can make an appeal that it has a congenial group of spirits at work and can back it up in actual practice has a mighty drawing force. Some would even question whether denominationalism plays as important a part in the selection of a church for worship as does friendliness.

In the family of a certain Methodist minister there are four boys. Some time ago they were worshipping with four different denominations in four different cities. They were found in Presbyterian, Unitarian, Baptist and Episcopal

churches. In each instance the same reason was given. They found congenial spirits.

IX. *The Inherent Desire to be of Some Service in the World*

Here indeed is a noble appeal and most men at some time or another have felt it. No one wants to die with the feeling that the world has been no better because he has lived. He wants to leave something in noble service to build up after he has gone. A grave marker is not sufficient. A man of limited means accompanied a party in the survey of a very active rural community church. He became impressed with its possibilities.

"If I had a million dollars I would endow something like that in my own community," he asserted. "But since I have not I will give what I have that in conjunction with others we may make our own work most worth while."

A young man had recently been promoted to a foremanship in his shop.

"Technically, I can handle the work all right," he told his pastor, "but I want to do something to cast the right thoughts over the lives of the men."

And take the statement of Sergeant York, the war's greatest hero. He has been appealed to to pose for moving pictures at a large salary.

"I want to do something for Jesus Christ and his Kingdom," is his answer.

X. *"The Love of Christ Constraineth Us"*

Every minister would be delighted if he could deal with this quality with all of his workers. Unfortunately he cannot. Not all of them have felt the constraining love of Christ. But those who have will go all of the way. The others will go part way. They will work and help, led by some force or another. But it is only those who know this constraining love who will go to the point of sacrifice.

But the minister should be constantly on the lookout for hearts which are being kissed by this love. The real strength of the church will be found in the band who are ready to go all of the way. And happy is that minister who has his tasks made lighter by the force of this appeal.

"Moreover, a more excellent way show I unto you. If I speak with the tongues of men and of angels but have not love, I am become sounding brass or a clanging cymbal."

Chapter IV: The Church Office

The minister executive will have an office. It is as necessary as tools for the mechanic. The salesman may sell without a store but an executive must have an office from which to direct his many salesmen and workers. The office may be in the parsonage, rectory, manse, hired room or the church, but to be effective in his field there must be an office with an opportunity to equip it reasonably well for his task.

The traditional tasks of the ministry, especially in the mind of laymen, were of two kinds, pulpit and pastoral. Churches in considering prospective ministers would seek to learn whether their candidate was a good preacher or a good pastor. In contrast to this the modern church looks to several phases as were mentioned in the first chapter. For the two traditional tasks he needed a church and a study. In the average church this study was located in his

home easily available for himself. The transition has not been reached by any means. There are many churches to-day contemplating church structures which provide for a minister's study in the new building but do not provide for a church office. On the other hand, the writer has a church of a thousand members in mind in a city of five hundred thousand which recently builded a church and labeled one room with a sign, "Church Office." The only use it is put to is to distribute envelopes from once a year and to store umbrellas on rainy Sundays. All of the real executive work of the minister is done from his home.

The contrast between the old and the new can be seen from the announcements of two different churches.

"The minister would be glad to see any who may care to call upon him. His study is in the back part of the Chapel building, and may be reached by the stone path leading from the road running beside the chapel. Any one regardless of religious affiliation is most cordially invited."

Contrast the invitation with this:

"Church office with entrance on Green street open from 9 A.M. to 6 P.M. Phone Oxford 647."

It was wise to announce the directions for reaching the study in the first instance, for one would have a difficult time otherwise to find the minister. In the second instance the office is within twenty feet of the side walk.

The church office, preferably located in the church, should be easily accessible. There may be some exceptions to this, as in the one man office, when accessibility to the office also means instant accessibility to the minister. But if the minister has a helper he can protect his own time and still meet the needs of the modern office. But the office should never be located in some out of way corner in the church which cannot be used for anything else, and which can only be reached by passing through the auditorium or a number of rooms which would be puzzling to a stranger. As a newspaper man seeking interviews one can testify that it is usually more difficult to locate the minister's office in a church than it is to locate the office of any business or professional man in a large office building. It is little wonder that the church secretary will look up rather surprised when one finally overcomes the winding halls and steps into the office of the prosperous church.

The great need of an office in the modern church organization is for centralization of its work. It has been stated that what business would consider chaos the modern church would interpret as democracy. It is true that in many churches with a treasurer living in one part of the town and the clerk living in another and the minister devoting his time in his study it is difficult to tell just where things are at. The church office should have information at hand instantly in regard to the various activities of the church. It should be the natural place for people to seek information concerning the church. But it is well to recognize that any general rules laid down may not prove elastic enough to meet all conditions, so we will divide church offices into three classes as they are in operation to-day.

1. The one man office.
2. The office with one helper dividing time with other tasks.
3. The fully equipped office with two or more helpers.

The One Man Office

Most church offices will be one man offices and the man in most of these offices is struggling with

more confusing detail than he can satisfactorily handle and will protest against any which will place burdens upon him. He feels the need of the office and labor saving machinery and possibly has invested in some. Perhaps he has tried to save money for the church by purchasing a mimeograph or a duplicator for parish letters and has had more or less success in using it. Success in this respect usually means getting out a letter which is plain enough so that it can be read. All labor saving devices may have a place in the church office. Many churches use them with success but it may be doubted if they are a part of the one man office.

The executive office must not be confused with an office for petty detail work and the minister must not devote his time to clerical labors. I know of instances where ministers print announcements of various kinds for the church because they have equipment and ability in that respect. But the executive office is not a printing establishment and the minister is not a printer. He has a larger task than that. Again it may be doubted if the one man office should try to keep all of the various reports, church and financial, and prepare the various statistics. If

the minister becomes too much of a clerk he will become too little of an executive.

Usually the one man office will be office and study combined. It will require some attention in an instance such as this to make the proper division of time and to have all things in an orderly manner. It may require some effort to keep the prophetic spirit in the ministry under such conditions. But it is being successfully done.

Equipment needed in one man office.

1. Flat top desk.
2. Typewriter.
3. Five sets of files.
   (a) Communicant list.
   (b) Contact list.
   (c) Correspondence.
   (d) Church reports and bulletins.
   (e) Officers' reports.
4. Stationery, ink, pens, pins, paper clips, etc.
6. Telephone.

A desk properly used may be a complete office in itself. There are some patented desks which have files built into them. The average one can be utilized for filing with a little attention. The

present tendency is to keep the top of the desk clear for work. It is almost an axiom that the good executive has a clean desk.

The typewriter is about the only mechanical device which is essential to the one man office. This is necessary for correspondence and for getting out copy for the printer. There will be more or less matter to be mailed to the various constituents during the year. Letters may be mimeographed and the copy will be prepared in the church office. Then it should be turned over to a commercial office for completion. There are several styles of these circular letters. The cheapest and probably the most unsatisfactory way is to mimeograph it. Then it may be printed. Then there are certain machines which contain type which do a good job. But the best style for the average circular letter is to submit the copy from the typewriter and have it matched in letter and color. Then each letter may be headed with the typewriter, giving the effect of a personal letter.

The various files are simple and need scarcely a word of explanation. The use of the communion card will be explained in another chapter. The contact list is the larger list used for

recording calls. Two colors of cards are necessary here. One is for church members, the other for non members. This list may also include business houses and men with whom the church deals. Correspondence of importance will be preserved by carbon copy. It is well to keep all printed reports of church progress. While the one man office will not attempt to keep the officers' records for them it will keep copies of their reports. Officers should be expected to present their reports in duplicate so that the minister may know just how every department of the church is standing.

The telephone is a necessity and yet it may be abused. In many instances it is a loss of time and money. Much matter can be handled better by mail than by telephone. And with the service as it is given in many cities to-day much time can be wasted waiting to get the desired party. To get a man by telephone is apt to be fruitless unless he is at home. If you leave word with the family the message will be forgotten or so changed that its meaning may not be evident. A letter, on the other hand, reaches the man and gives its message. Rates vary but in most communities a message by mail is cheaper than

one by telephone when everything is considered.

The Office with One Helper

When a church gets a membership of around five hundred members the minister is usually granted a helper. The tasks of the helper are not very clearly defined and is dependent somewhat upon the training of the person employed. Usually the assistant takes over the office detail, looks after certain organized work and makes more or less of the parish calls. There is a growing field here for young women who are attracted to the work of the church and have the ability and training to do the work. A woman will usually handle the clerical work better than a man and there are other reasons why a church, if it can have but one assistant, should employ a woman. Every minister who has had a tactful woman doing parish work for him appreciates the value of a woman in the church machinery.

When the minister has a helper the office should contain two rooms. The prophetic work of the minister requires a certain amount of solitude. His best sermons will be worked out when

he is by himself. The employment of a helper will make him a better preacher and better executive. Many inquiries at the office can be taken care of by the helper and the minister can protect his time.

At this enlargement of the office new labor saving devices may be introduced. If the helper has had a business school training perhaps a mimeograph or printing machine may be a wise investment. An addressograph may be used to get mail out in a hurry. Some churches, however, have a prejudice against any mechanical device which might cause a cheap appearance in mail which is sent out.

Many of the detail matters which have been taken care of by the volunteer officers can now be taken over by the office. The church envelopes can be ordered and addressed there. Sunday collections may be tabulated and the money banked. All church mail can be received and redirected to the proper person. Church societies can call on the office to help them out with announcements and letters.

The Large Office

For this section of the chapter we will consider

the new offices of the Westminster Presbyterian church, Buffalo, N. Y., a church of 1200 members. The staff consists of the pastor, an associate, a church visitor, and two secretaries. The offices occupy four rooms, two on the first and two on the second floor. The rooms on the first floor are for the associate and his secretary. Entering the offices one comes face to face with the secretary who is also the operator of the telephone system in the church and parish house. Beyond this room is the office of the associate who devotes the greater part of his time to financial organization of the church. All of the treasurer's records are kept in his office, he receives the bills and has the checks drawn for the treasurer's signature. It is evident that with a budget of nearly $50,000 per year the treasurer must have some help like this if he is to have any time for his personal business.

The office and study of the pastor are on the second floor, reached only by passing through the lower offices. Visitors are received only by appointment. Here the pastoral records of the church are kept, for Dr. S. V. V. Holmes, the minister, is the pastor as well as the preacher.

He is well protected with time for study and yet accessible when there is need.

Two things attracted the attention of the writer in a recent visit to these offices. The first was the absence of any labor saving machinery. The idea is that the work turned out is cheap in appearance and does not make the impression which is necessary. Second was the bound volumes of the weekly bulletin by which any information concerning the history of the church could be instantly secured.

Chapter V: The Minister and His Official Board

In practically every modern form of local church government the minister finds himself in the center of a group of officials. These officials may have another chairman elected but this chairman is to a large degree dependent upon the minister for suggestions as to the purposes of the meeting. In other churches the minister will act as chairman of the board. There are advantages and disadvantages to both plans. If the minister is the chairman he is estopped by position from arguing from the floor on matters which he understands better than any one else. On the other hand, if he is on the floor he may lack the prestige which the chairmanship would give him. Then again the personality of the man may decide where he can be the most useful. But wherever he is placed, he is looked to for

help in the practical points of the discussion and to point out the ways of accomplishment.

There are six principles which the democratic church board should jealously defend. They are—

1. Free and open discussion.
2. A fair and honest vote.
3. A graceful yielding to the will of the majority.
4. Action.
5. Complete records of proceedings.
6. An understandable report of its activities to the congregation.

The violation of any of these principles is apt to cause disorder among the members of the boards and in the end lack of confidence on the part of the congregation.

First Step that of Organization

The first step, of course, is that of organization. The church laws and procedure usually regulate the election of officers and assign their duties. Notices of the first meeting should be sent out by mail as should those of the succeeding meetings. There have been several ways of notifying members of the meetings to be held.

Some of these are indicated in reverse order of their usefulness.

1. Have no regular meeting night but call people up when a meeting is desired.
2. Have a regular meeting night and expect all to remember it.
3. Announce it from the pulpit. If a man isn't there expect his wife to tell him.
4. Notify members by telephone or personally.
5. Mail out a form card reminder several days before the meeting.
6. Send out an announcement by mail calling attention to the items of business to be considered.

CALVARY PRESBYTERIAN CHURCH

MR. ROBERT MINNES,

48 Ducater St.

Dear Mr. Minnes:

The next regular meeting of the church session will be held in the session room on Monday evening, April 8th. Among the important matters to be considered are:

1. The suspension of certain members according to the disciplinarian form.

2. The group plan of organization.
3. Our new benevolent quota.

Very truly yours,
ROBERT HARNESS,
Clerk.

It may fall to the task of the church office—it doubtless will if the office has a stenographer—to prepare these forms for the clerk, but experience has shown that any announcement less than this does not get the efficiency that this plan does. The pulpit announcement reaches but a few people. The personal invitation is too informal when it is used continuously and it puts too great a burden upon one's time. Telephone calls are not very effective. Many times the person sought is out and the message is taken by some one else. The formal notice from printed stock gets to be an old story. The individual notice is the best for getting attendance and in the failure of any member to be present he at least knows what is taking place so that he cannot plead ignorance as to the affairs of the church.

The minister will see that a proper docket for the business of the meeting is prepared. This is the duty of the chairman and the clerk but the

wise minister will know how to prepare the docket he wishes. It may be given as a suggestion to the chairman or the two will work it out together. The best way is to have a typewritten or printed copy of this docket for each member as he comes into the room. A less effective but satisfactory way is to use a black board to get the various matters before the meeting. The docket will not alone give the members the items to be considered but will unconsciously remind them that there is need of deliberation and dispatch to accomplish the purpose of the meeting. It is the best remedy for idle talking and story telling which disgrace so many meetings that can be used. No one is going to ask, "Have we anything else to consider?" for he knows just what is ahead.

(Sample)

Docket for meeting, June 8.

Reading of minutes of previous meeting for information.

Reports of clerk and treasurers.

Reports of special committees.

1. On men's dinner.
2. On summer pulpit supply.

Old Business.

1. Summer Camp.

New Business.

1. Bills.
2. Sale of the French St. Property.
3. Letting contract with printer for weekly bulletin.

Reading of minutes for approval.

Be Thorough

Each item of business should be disposed of before the next is considered unless there is a motion to change the order for some valid reason. When the time for adjournment comes every matter should be in its place as distinctly as the mechanic puts his tools in their places. The committees which have reported should be discharged. If new committees are to be appointed they should be appointed at the meeting or a definite agreement made that they shall be appointed at such a time as is most convenient. The appointment of committee should have at least as much publicity as the decision to appoint such a committee.

The good executive should have the motto "Finis" constantly before his mind. We lose

more in church work by starting things we never finish than in almost any other way. The work of the board must be driven to the end. Committees must bring in reports and not alone accept appointments for certain tasks. From meeting to meeting they should be called to report progress and if progress cannot be made a note to that effect should be in the records.

One of the most successful executives that the writer knows of lays considerable emphasis upon this one point. The officers of his church are supposed to reach every family in the church before each communion. The post communion meeting takes up each district and gets a report of the families. If one officer reports a certain family as "not there," he is immediately instructed to find out where it is. Thus with an insistence on the finishing up of the work but a few families out of a total membership of 2400 are out of touch with the church office.

Members who do not attend the meetings of the board should eventually be dropped. But they should be retained until every means has been tried of getting them to seriously act. Sometimes the clerk of the meeting prepares a brief synopsis of the business transacted at the

meeting and mails it the next day to the absent members. Constant reminders such as the individual notice and the report of the business frequently bring results. The reader is urged to study Chapters II and III on forces which move men very thoroughly in the endeavor to exhaust every drawing force which is moral and legitimate before giving up any case as hopeless.

The official board will be judged by the congregation more by the results it secures than by the fairness of its deliberations. The holding of the meetings to certain rules of order is necessary for the maintaining of morale in the body itself but its work cannot stop there. I have in mind a certain minister who as he was leaving the field indulged in some frank statements regarding his officers.

"Yes," he admitted. "You were the best group of voters I ever knew. You always voted me permission to do things."

It further reminds one of the instance where the church officers voted to increase the salary of the minister.

"Don't do it, Brethren, I entreat you. I have all I can do to raise my present salary. I am

sure that the increased burden will be more than I can stand."

The generally accepted way to get the necessary action is through the appointment of committees and their work. This will be treated in the next chapter.

Chapter VI: Committee Organization and Management

Function of Committees

A committee is appointed to get something done. But there seems to be a broadcast opinion that if you want to impede the progress of any movement that it should be placed in the hands of the committee. One minister insists that a committee must have some relation with the committal service. Once committed a matter is surely dead.

A bank commissioner in Michigan, who had become annoyed at the intermediate delays which hampered committee work in public organizations, once declared that he might define a committee as, "A thing which would spend a month doing what one man would accomplish in a forenoon."

And still the fact remains that a committee which knows its business and knows how to go

at it to get action is the most direct means of reaching the desired end.

Special and Standing Committee

There is a general swing to-day in favor of special committees in preference to standing committees. Standing committees are too apt to take their name seriously and consider immobility the chief virtue. They may not know just when their task begins nor where it ends. A special committee on the other hand is appointed for a certain task. Its work begins when the appointment with the statement of purposes is put into its hands and its work is finished when it makes its final report on the matter submitted to it. If a standing committee should prove ineffective the church is usually helpless until the expiration of its term of office. If a special committee proves abortive it is a simple matter to call for a report and discharge it, committing the further consideration of the subject to another special committee.

When the Committee Is Named Give It its Task

When the official board of the church authorizes a committee it does so for a certain task and

the committee must know just what that task is. The chairman as a rule will appoint the committee. Sometimes the motion from the floor will include certain names which are to be included. At other times the minister will appoint the committees. A very wise plan is to have a committee on committees. This would be one of the few standing committees and would include the chairman of the board and the minister. They must appreciate that their work is not done when a committee is appointed. They must see that it understands its task and that it works. Many motions are made in a hazy way and the committee may be misled in its task unless it is given to it in detail.

Here is an instance of a church which voted at a men's dinner to formally organize a men's club in the fall of that year. The chairman of the meeting was authorized to appoint a committee. When the appointment was made the following note was mailed to the chairman:

"DEAR SIR:

At a dinner of the men of the church held on Tuesday last a committee was authorized for the following purposes:

1. To plan and provide for a similar din-

ner in the fall to which all men of the church should be invited.

2. To provide constitution and by-laws for a men's club to be presented for their consideration at that meeting.

3. To nominate officers for the club, these nominees to be voted on at that meeting.

You have been appointed as chairman of that committee with the following men to assist you."

Here followed the names of the men on the committee and the letter was signed by the chairman of the meeting authorizing the committee. With this statement before it there is no doubt in the mind of the committee as to its duties and its limitations. When the dinner is held and action taken on the constitution and by-laws and officers elected, the committee has completed its work. The directions are definite, with a beginning and an end.

Who Shall Serve on Committees

It requires skill to appoint working committees. Some churches would require all committees appointed by an official board to be members of that board. Others are satisfied

with a chairman from the board and the committee drawn from the membership at large. The broader a committee is, the better for its work.

1. The chairman must be one of executive ability, who knows what is to be done and how to do it.

2. The committee should be broad enough in personnel to dissipate any complaint of clique control.

3. The committee should always be appointed with the future in mind. The eyes should be open to latent material. Give new material a chance to develop. When a person does good work on a committee try him higher up next time. Keep developing leaders.

Getting the Committee Together

Once it has been appointed the next task is to get the committee together to begin its work. In the instance of the committee just appointed it is comparatively easy to follow it in its processes. If it had a longer and harder task its work would be more complex but this makes an excellent instance for illustrative purposes.

First, the members must be notified. Let the

chairman select a date for the meeting and then send a note to each member similar to the one which was sent to him. The first meeting may be a short one merely for organization or to decide upon a time when all could devote some time to the proposition. More and more in the cities the luncheon hour is being utilized for such meetings. Where that is impossible an hour from an evening can be used to get started.

Step by Step Analysis

The step by step analysis is the program prepared by the chairman for the progress of the committee. The minister may have suggested the program for his consideration. It is simply a list of suggestions for the meeting to act on one way or another.

FIRST MEETING

1. What date shall we decide on for the dinner?
2. Shall a sub-committee be appointed to confer with any organization which might care to furnish the dinner?
3. Shall a sub-committee be appointed to se-

cure and study copies of the constitution and by-laws of various church clubs for men?

4. Shall a sub-committee be appointed to present nominations at the next meeting of this committee?

SECOND MEETING

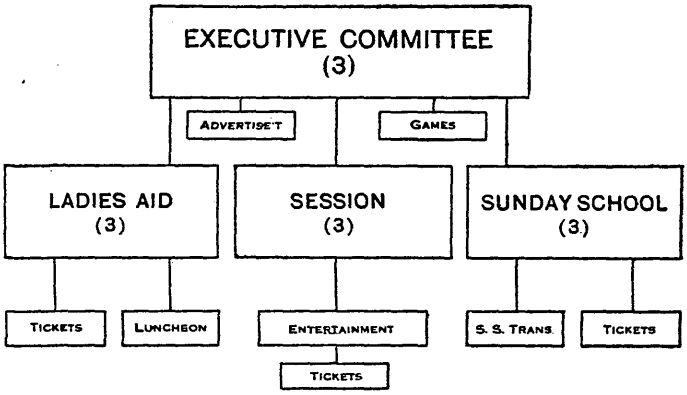
1. Report of the various sub-committees.
   (a) Dinner.
   (b) Constitution.
   (c) Nominations.
2. Shall we appoint a committee to sell tickets or shall the whole committee act as a promotion committee?
3. Shall we appoint a sub-committee on a program?

When the dinner is held and the reports from the committee presented and accepted the committee has finished its work. The meeting should vote to discharge it with thanks.

The Chairman Should Analyze His Task

The good chairman is usually a man with an analytic mind. He must be able, not alone to have a vision of the work which is his, but must

also be able to divide the work into practical details among the members of the committee. When the chairman lacks this quality the result is apt to be that he does all of the work with the other members of the committee looking on.



COMMITTEE ANALYSIS IN DIAGRAM

Often times a chairman is helped by preparing a diagram like the one presented here which was used by the chairman of a committee which had a church picnic in charge. Here, he has his work divided among the twelve members of the committee. It is an aid to him and also helps each member to see the task as a whole. Many times when an able chairman is able to carry all of the details in his own mind such a

chart will help to bring his committee to an appreciation of its responsibilities.

Saying "Thank You" Helps

The wise executive will take pains to thank the chairman of a committee when the task is finished. Let him write a nice note of appreciation. It may encourage the chairman in turn to write to his helpers. Every human being likes to feel that he has done his task well and then—there may be use for him again before many months.

Lucius E. Wilson in his treatise on committee management gives a warning against adjourning without deciding upon the time and place of the next meeting.

"One important point to bear in mind is that no committee should ever adjourn before determining the time and place of the next meeting and the next step to be taken. In other words, no committee must be permitted to indulge in discussions without ending that discussion with a definite decision, even if the decision be no more than the determination of the next meeting and the next step. Discussion without decision is demoralizing."

And again in the same treatise.

"The bane of the average committee is aimless discussion. The next most serious drawback is a member with a faculty for telling good stories. He is usually the chap who fails to come to the next meeting because the one which he succeeded in breaking up did not amount to much. This is where the program comes in, for it permits the chairman to hold the committee to its task.

"The idea for the secretary to have in mind in connection with committee meetings is this —*to make every committee a real event, a gathering for the discussion of a vital problem at which measurable progress is made.*"

Chapter VII: Keeping in Touch with the Congregation

Of course the minister must not be so confined to the work of his board and committees that he forgets that he has a congregation. The rule still holds that a minister must know his people. If any addition has been made to the old saying of a "house going pastor makes a church going people" it is that the minister of to-day always has some task to keep his people busy at. The minister who always has in hand a reserve of healthy spiritual tasks for his people will have one of the keys of parish success.

The minister who insisted that anybody who left his church would do so because they couldn't stand the pace had a good conception of human psychology. People may be easily grieved but they will hesitate to admit that the reason for their grief is that they were not strong enough

spiritually to take their places in the ranks of the workers.

A reserve of good healthy tasks may also help the pastor to test the sincerity of many of his loudest professors of righteousness. A story is told by one minister, who in the days of the war found a very patriotic woman who was not satisfied with the government, her church or anybody except herself. Her love for the poor soldierboys was immense.

"I would be so glad to see them coming back," she insisted, "that if I should hear to-day that they were returning, I would crawl on my hands and knees for miles to meet them."

"That is splendid," said her pastor, "I wish that we had others of such noble sentiments. I was just at the Red Cross rooms and they have difficulty in finding women who will sacrifice a little time to knit. I will have to tell them about you. If you can't get to the rooms the yarn will be sent to you here."

"Oh, don't do that," explained the woman. "You see I have a big house and I couldn't possibly get time to knit. I say, let them that have less work do that."

Another minister who was engaged in business

operations for a new church was constantly irritated by a man of the congregation who kept coming into the office to see how things were going and offer suggestions and criticisms. The committee was having difficulty in finding a bank to finance the proposition and this was his particular point of attack.

The minister was wise enough to see his weakness and had him appointed on a special finance committee. He visited a half-dozen banks. Without a good conception of business methods he failed, as was expected. But he at least kept quiet after that.

There will be many opportunities of the personal touch in the average congregation which gives the minister a chance to test his skill in handling men but of course such instances cannot be substituted for a good hold on a congregation. Wise and wide methods are necessary for the best results. The congregation must be kept informed and held.

Pulpit Announcements

The minister may utilize the time given for pulpit announcements to talk directly to his congregation upon vital church matters. Some min-

isters are able to use five minutes in establishing an almost personal relationship with the parish in that way. Policies may be stated, the congregation admitted into the working secrets of "the board," reasons for certain actions explained. Often times it is learned that members listen more intently to the announcements than to the sermon which is afterwards preached.

There will of course always be announcements to make and the minister can have his judgment tested in the time he takes and the way he makes his announcements. It has become a thing of the past for commercial circulars to unduly boast. The tone of the best advertising of today is confidence. Moderateness in announcements will win over boastfulness in the end. And there is always danger of the minister putting too much strength behind an announcement in order to attract a crowd.

"Please emphasize this," people will say when they hand him an announcement.

But if he is wise he will not readily yield to the giving of the valuable time of the hour of worship for a lengthy announcement of the various enterprises of the church or various societies.

Of course there is a limit to the pulpit announcement as a publicity medium. Seldom is more than fifty per cent of the congregation present to be informed. There is also the possibility of weak ears which may not hear correctly. And the much slighter possibility of tired minds which will not comprehend the message which is being given. So the minister, for higher efficiency, must seek elsewhere.

The Weekly Bulletin

The bulletin has become an established institution with many churches. They vary all the way from the one sheet announcer to an eight or ten page bulletin giving quick complete information on the various church activities. In one instance we have seen a bulletin which carried a complete sermon which had been preached the week before. The bulletin in its various forms and sizes offers a large opportunity for giving information to the membership and an added dignity to the services of worship.

A church of any size certainly needs a bulletin to keep the plans for the week before the people in an orderly manner. No person can

listen tc eight or ten announcements and be able to remember them all. The weakness of the bulletin is in its distribution. If a copy could be mailed to each home on Monday morning which was not represented at the service on Sunday, the efficiency would be somewhat increased.

The United States Mail

The mail offers the opportunity to complete the work of the bulletin by getting it more largely distributed. It will offer the quickest and most effective way of reaching the entire constituency of the church on other occasions. The following four mailing lists are suggested as adapted to the average congregation.

(a) Families. Expensive matter can be effectively distributed by families rather than as individuals.

(b) Communicants.

(c) Contributors.

(d) Congregation. This would include all of (b) and (c) and other names of men and women who attend or are likely to attend the church services. This list contains the possibilities of the church's future growth.

The mail can be used for pastoral letters, reports, announcements, and many other items of interest. With the smaller churches a monthly leaflet distributed by mail may be a better investment than a weekly bulletin. The small bulletin is apt to give half of its space for the order of services which is really not necessary nor helpful to the average worshiper.

The mail offers the opportunity for a wide use of the referendum ballot. This is merely a questionnaire sent to the membership at various times to sense the public sentiment on the church policies. The ballot is mailed out from the office with the request that it be filled in and returned. A large and a fair vote can be secured in that way. Here is an illustration of the possibilities of the referendum:

(Letter)

DEAR FRIEND:

The board is undecided as to the wisdom of a special series of revival meetings this winter. We need new life, that is sure, but we do not know how to get it. So we are appealing to the congregation. Will you give us some advice, using the enclosed blank. Return it be-

fore the first of the month using the addressed envelope enclosed.

Very sincerely,

.....

(Ballot)

Are you in favor of the church holding a series of special meetings with a hired evangelist?

Should we hold such meetings with local help only ?.....

Can you suggest any other way to create a new interest in our work?.....

.....

Signed.

If it is not thought advisable to sign the letters have each ballot numbered and register the numbers so that the information as to who is voting may be available. This is important in case a suggestion is made which may be acted upon. The person making the suggestion will probably be the best person to help carry out the plan.

In sending out any list of material by mail it is well to always have one piece addressed to the church or to the minister's residence. This is a simple and effective way of checking up on Uncle

Sam to learn if he is distributing the matter as quickly as he should.

Pastoral Visitation

The minister still visits. The report of a church of 1500 with two ministers shows that 1900 pastoral calls were made last year. The minister of a church of 1200 who has served the church for more than a quarter of a century advises that he still keeps his schedule of calling on each family once a year. Probably as a rule ministers call more than ever before. There may be a difference in the way the calls are made but the pastoral work of the average church is a heavy obligation.

But assume that the minister reaches every family at least once a year. A lot of things can happen in a year. And the minister is aware that he does not begin to keep in touch with all of the instances of sickness, trouble, change of residence, business success or failure or even death. He is constantly finding himself in an embarrassing position when he makes his calls. A parish visitor is a help but even with the visitor there are too many opportunities of getting out of touch with the congregation.

Group Plan of Organization

The situation has been met to a considerable degree by what is known as the group plan of organization or the every member group plan. In its simplest form the parish is divided by districts into groups and a person appointed as overseer over each district thus created. The work of the overseer is to keep in touch with the six to ten families in his district, reporting items of pastoral interest to the minister of the church.

In the more complex form as is used in the larger churches, the groups are larger and the overseer or captain has several workers under him. His group, again, is divided and each worker given a smaller group to look after. The worker reports to the captain, he to the official board of the church.

The introduction of the group plan makes possible the operation of the communion card to its highest degree. The communion card is a development from the communion token of the old countries but is used to encourage and register attendance at the services when the sacrament is administered. There is a card kept in the church office with the record attendance of

each member. Previous to the communion a duplicate is made out for each member. These are distributed to the various captains who will see that every home in the parish is visited and the card left. The announcement will be made of the service and the communicant's attention called to his previous record. In this way the homes are systematically visited, addresses checked up and a record of illness and absentees secured. The members attending the communion service bring their cards with them where they are collected and returned to the church office for recording.

Every Member Visitation

Another method frequently used to help out the pastoral work is an every member visitation of the parish on a selected Sunday afternoon by specially chosen and prepared workers. The parish is divided and the visitors sent out by twos. The method of selecting and training workers will follow somewhat that of conducting financial campaigns. A study of the chapter of campaigns will help one to secure the method of organizing for this work.

Sample Cards

COMMUNICANT'S CARD

Walden Presbyterian Church - Buffalo, N. Y.

"DO THIS IN REMEMBRANCE OF ME"

Name.....

Address .....

District No..... Visitor .....

Communion	1921	1922	1923	1924	1925	Remarks
First						
Second						
Third						
Fourth						
Fifth						
Sixth						

NOTE: Be sure to place this card on the collection plate Communion Sunday. Members absent the entire year from the Lord's Table without satisfactory reasons, are regarded by the Session as delinquents.

Code: (P) Present; (A) Absent from town; (S) Sick; (E) otherwise excused; (Blank) No record.

COMMUNICANT'S CARD (Face and Back)

Chapter VIII: A Working Program for the Church

A merchant once had a sale. It was a big event for his store. Old customers took advantage of it and many strangers, intent on bargains, found their way there. When the sale was over the strangers came back no more while most of the old customers stayed on. Things went quickly back to normalcy. The mistake of the merchant is apparent to every business man. It was not a part of a constructive program but rather a stunt by itself. The experience of the merchant reminds us of the experiences of many churches.

The church has a special season. Perhaps it is a revival, or a rally day, a fête, an old member reunion, a dedication, or a hundred other things. It is a big event in itself and everybody gets excited. But things go back quickly. When

the evangelist leaves the field he urges the church to care for his converts. "I have done my part, now you must do yours," he insists. He is right. Churches lose more by spending their energy upon stunts than in most any other way. People get to expecting something new and novel or the church interest lags.

It is told that in one of the churches a new minister sought to interest his board in the plans for the new year. He suggested several plans and none of them met with whole-hearted approval. Finally one good brother gave the picture of the situation.

"We have tried everything that we have ever seen or heard of. Unless we can get something new and novel, I suggest that we spend this year trying to make our regular services as interesting as possible."

The layman spoke more truly than he imagined. There is a danger in the appeal to the novel and spectacular—unless it be part of a broad program which will weave all of the elements into a good finished piece of goods. Stunts may tide a church over a few hard days but a real program of activities is necessary to give a permanent and constructive success.

What Program Shall We Have?

There are several major lines of activity which the church usually engages in. But in selecting a program for the year, it is well to have one major and several minor activities. A church may attempt too much as well as too little. The minister is apt to credit the human mind with more ability than it possesses. It takes some time and training after the mind grasps an intellectual truth before it becomes a moral asset. It is not valuable for religious purposes until it passes from the intellectual to the moral. Many programs fail because the church, itself, does not understand what it is trying to do.

Have one big thing which it is trying to do in the year. The object may be:

1. Increase in church membership.
2. Instituting a better financial system.
3. Improving the agencies of religious education.
4. Creating an interest and enlarging gifts for the benevolences of the church.
5. Building a men's organization.
6. Securing civic improvements.

7. Building a community house or a new church.

Or any one of several other legitimate activities of the church.

At times any accepted program must be thrown aside for an emergency program. The building may burn. At once the new building becomes the major plank of the program. The surprise which is often times expressed when a weak church rallies at the time of the fire is natural. But the strength shown is but an indication of the moral strength of any church when everybody is agreed upon the program of activities.

Whose Program Is It?

The instance above suggests that the strength of a church depends upon the unanimity with which the program of the church is adopted. A minister may be able to demonstrate to the several senses the wisdom of any program which he may like to have the church adopt but unless it is really desired by the church his talk and labor are apt to be fruitless. There must be more or less smiling in the heart of the congregation when a minister arises in the pulpit and an-

nounces that the church is going to do so-and-so. The men in the pews know better than the preacher just what the church will do.

It may be possible for the referendum ballot to help reach a decision as to what the program of a church should be. The American City Bureau in its course for instruction of commercial secretaries places much strength in this method of learning the wishes of the members. A letter with a ballot might be sent out asking each member to tell what he thinks is the big work for the church for the year. If a record is kept of the votes and voters the minister will know where to go to get help from those who advocated certain lines of activity.

Whether this plan is followed or not it is always well to be sure that the heart of the church is with the program which is being attempted.

Take Time to Do It Well

Don't try to do a year's work in a month. Psychological processes like agricultural process take time. Each month should record progress but too rapid progress like too fast ripening fruit denotes an abnormal condition. The church like the individual which tries to be a "jack of

all trades" will probably be master of none. Having decided upon a major plank place that ahead of all things else. Remember that after all a year in the kingdom of God is a short time. Make it count for thoroughness rather than for motion.

Any program which is selected will require more or less publicity before the congregation will comprehend it. Get people thinking about it and don't accept hasty opinions as final. Remember the husbandman in the parable who sowed the seed and then slept and rose night and day but the seed grew of itself. Give the seed a chance to grow. Don't give the battle call before the troops are ready. Don't kill the goose which lays the golden eggs. Study mental reactions and depend on them as the savage does in physical force or the chemist on acids and poison.

At a recent Sunday school convention a worker made a confession which ministers would do well to heed. He had a program for his Sunday school. It included the grading of the school. He asked for its adoption and as usual was granted the thing he asked for. That was easy. At that time he couldn't see why every school could not be graded as easily as his. But his

troubles were just beginning. He was dealing with a village church which knew little about the gradations familiar to the city teacher and pupil. They wanted to do the right thing but they did not understand. People must learn some things for themselves. As a result in the end the school went back to the old form of organization and methods.

Asked what he would do if he had another chance, the worker replied:

"I would take at least a year in an attempt to give the leaders of that school an adequate idea of what we were trying to do."

The chances are that if he had taken the year that he would not have had to urge the change but that the school would have demanded it.

The executive must have the quality of divine patience. This chapter offers no solace to the individuals who delight in monotony and idleness. A church should register progress every month. But it is á plea for the natural laws to have time to work. Watch Cromwell as he held back his impatient Ironsides until the time was ready for them to strike. Learn the lesson of the driver who will not let his horse kill itself in the first quarter of the mile. Learn the lesson

of patience and time. Any church will be satisfied if it can do one big worth-while thing every year.

The Seasonable Program

The church year like the agricultural year divides itself into seasons. The department store learns the lessons of the seasons and times the appeal of its show windows. So the minister will time the appeal which the church makes.

"The farm year begins with the spring and ends with the autumn. The church year with equal distinctness begins with the autumn and ends with or at least finds its climax in the spring." McGarrah, *A Modern Church Program.*

THE SEASONS OF THE CHURCH YEAR

Autumn.—The new chance which is offered every minister. The season for the beginning of things and the getting of everybody back to church.

The Winter.—Social season. Revival and extra services. Everybody at work in the organization.

The Spring.—The spiritual touch. The Easter ingathering.

The Summer.—Vacation Bible schools. Relaxation. Planning for the new year. The summer is to the minister as the winter is to the farmer.

A Yearly Program

Purpose of major plank: To increase the membership of the church to ——— members. This object was discussed in the preceding year and adopted in the spring by the official board of the year as a program for the following year.

1. The month of September is the month for training. The congregation is informed of the plans through the sermons. Personal workers are secured for an every member visitation.

2. The every member visitation is made on the first Sunday in October. The rally day is the Sunday following. The visitors urge all members to be present at that service.

3. Rally Day. An immediate goal is presented for an increase in the church attendance. Members present are asked to make pledges to be made in service. The pledges are:

(a) To attend one service every Sunday.

(b) To attend two services every Sunday.

(c) To invite a non-member each week to attend as a friend.

(d) To serve on a personal visitation committee under the direction of the pastor.

(e) To pray for the success of the campaign.

4. Letters containing the pledge cards were mailed to all members who were not present.

5. The church organized socially for get-together parties. A special effort is always made to interest prospective members in these parties.

6. The formation of prospective member lists. These lists are prepared in confidence and given out to pledged workers only. The workers meet for several weeks for instruction in their work.

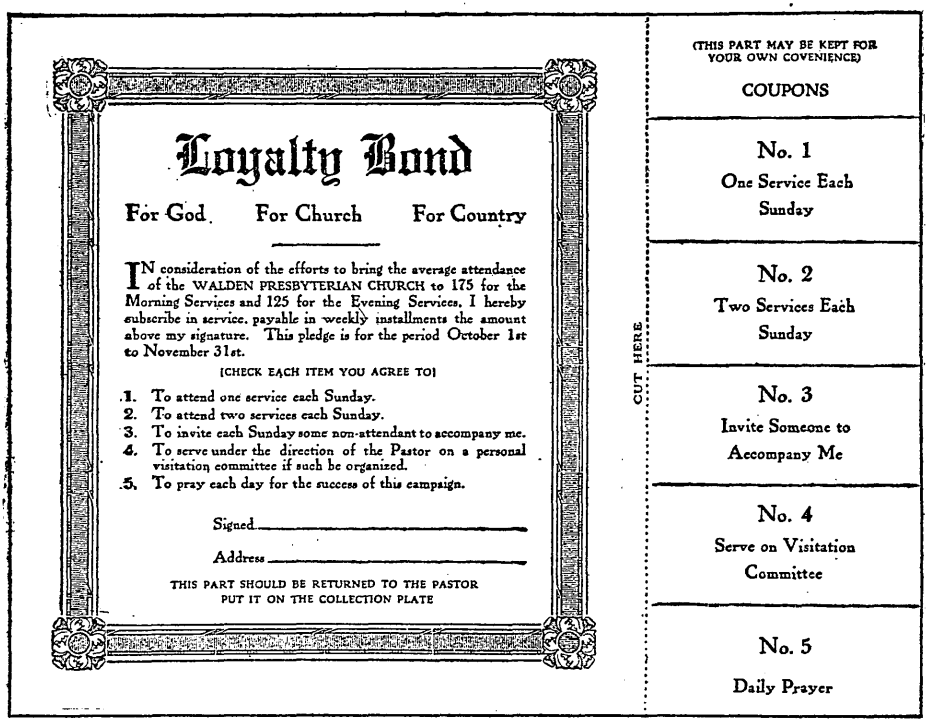
7. The week of prayer—passion week. Intense personal work.

8. The Easter ingathering.

This program carried out faithfully with the variations which are necessary for local conditions has helped many churches to increase their membership. The author used it in the year of 1917-18 with an increase of 61 per cent in the church membership. Correspondence with other churches the following year showed that it was

used successfully by churches all over the country, in cities and villages.

It is a program for but one year and some other phase of church work should have the major interest the following year. Either the financial, benevolent or religious education program would follow very well.



Loyalty Bond

For God. For Church For Country

IN consideration of the efforts to bring the average attendance of the WALDEN PRESBYTERIAN CHURCH to 175 for the Morning Services and 125 for the Evening Services, I hereby subscribe in service, payable in weekly installments the amount above my signature. This pledge is for the period October 1st to November 31st.

[CHECK EACH ITEM YOU AGREE TO]

1. To attend one service each Sunday.
2. To attend two services each Sunday.
3. To invite each Sunday some non-attendant to accompany me.
4. To serve under the direction of the Pastor on a personal visitation committee if such be organized.
5. To pray each day for the success of this campaign.

Signed _____

Address _____

THIS PART SHOULD BE RETURNED TO THE PASTOR
PUT IT ON THE COLLECTION PLATE

CUT HERE

(THIS PART MAY BE KEPT FOR YOUR OWN COVENIENCE)

COUPONS

No. 1
One Service Each Sunday

No. 2
Two Services Each Sunday

No. 3
Invite Someone to Accompany Me

No. 4
Serve on Visitation Committee

No. 5
Daily Prayer

HERE IS A TYPICAL LOYALTY BOND TO BE USED IN CAMPAIGNS FOR BETTER CHURCH ATTENDANCE. THIS ONE IS PRINTED ON A GOOD GRADE OF SAFETY PAPER WHICH AIDS TO MAKE IT LOOK LIKE A COMMERCIAL BOND

Chapter IX: The Financial Campaign

Following the form of treatise in the other chapters of the book this chapter devoted to the financial campaigns lays down the principles for all other campaigns of the church. Especially should the preceding chapter be related to this for a campaign can never exist apart from the program of work of the church. It is a specialized form coming at the right time with the field properly prepared for it. The campaign implies intensive team work. It is the day of the test—of the race. But all days leading up to it are important as are the days which follow.

If in the preceding chapter the program of work had dealt with a financial program rather than the program for increasing the membership it would likewise have covered the church year. There would be the consideration by the trustees for the needs of more revenue and an increasing emphasis upon the obligation of stewardship.

The sermons in the fall would be devoted to it. Constant illustrations would show the duty and pleasure of giving. Classes would study books on stewardship such as McConaughy's *Money, the Acid Test.* Publicity matter dealing with the church dollar would be used. In fact the whole machinery of the church would make that phase of church work the major plank for the year leading up to the canvass. The campaign itself is the intensive day or week which tells.

The preliminary work of the finance committee will consist in preparing an adequate budget for the following year and a comprehensive report of the moneys contributed for the year that is passed. It will include a tabulation on cards of the contributions of each member which may be put in the hands of the solicitor. Also the necessary pledge cards and envelopes will be taken care of in advance. A good form of solicitor's cards with information regarding each family to be visited is shown by the sample card.

Sample Card

These cards can be filled out in advance in the church office which will take charge of most of the printed distribution of the campaign.

Serial 222-1,000,000-n-2-11-20
Distribute—1 per every 3 members

SOLICITOR'S CARD—*Confidential*
(Must not be shown)

Call on _____

Address _____

	Age	Prospective Income Unsolicited	*WEEKLY SUBSCRIPTION					
			Last Year		Ask for This Year		Secured	
			Ch.	Benef.	Ch.	Benef.	Ch.	Benef.
Husband								
Wife								
Children at Home								
Others in Household								

(OVER)

*Amounts previously subscribed should be filled in from records

NOTES

Date _____ District _____ Canvassers { _____ _____

(OVER)

SOLICITOR'S CARD (Face and Back)

Getting Workers

The printed matter on hand, the budget adopted, the next step is the appointment of a special campaign committee. The chairman of this committee will need to be a leader in the largest sense for he will have the large working force under him for the time of organization and the day of the campaign. Having accepted the appointment the next thing is to get the workers.

The practical way to do this is to take the list of the men of the church and count every one as a possible worker in the campaign. It is safe to assume that all will not work but the more who volunteer the quicker and cleaner the work can be conducted. A letter can be prepared to be mailed to these prospects. If a dinner or luncheon can be planned for the time of the meeting for instructions the volunteers are apt to be more numerous.

DEAR FRIEND:

The trustees of the church recently voted to hold the annual every-member canvass of the congregation on Sunday afternoon, March 6th, and I was appointed as chairman of the

special committee to direct the canvass. We plan to make it complete in the afternoon and to report at the church at 6: 30 o'clock that evening. With fifteen teams of two men each we can easily cover the parish in the afternoon.

You have been selected as a member of one of these teams. A preliminary meeting of all of the workers has been called for Wednesday evening at 8 o'clock. Mr. ——— has asked us to be his guests at a dinner to be held at that hour. The budget will be talked over and the lists assigned to the workers. He is planning for a place for you at the table that night, so be sure to be there. If you cannot, let me know.

Very sincerely,

Chairman of the Committee.

The men who will respond to the dinner invitation will be practically the men who will be on hand for the canvass. Copies of the new budget should be explained and the forms of the cards to be used discussed. If the church has the group plan organization captains for the

various territories may be assigned at that time. If they are to go out two by two, reporting to a common head, the territory can be held until later. If necessary a second meeting for instruction should be held. It is well to impress upon the workers what the average pledge must be to raise the budget desired.

Notifying the Congregation

Carefully prepared publicity distributed to the members of the church will help prepare the ground for the workers. At least one letter should be sent to contributors notifying them of the date of the canvass and enclosing a copy of the budget for their consideration. The church seldom loses by letting the contributors know what the money is wanted for. Open diplomacy pays in church relationship. Here is a good type of a letter to use in writing contributors:

DEAR FRIEND:

The Every-Member Canvass of the congregation will be made next Sunday afternoon. The budget enclosed is the goal to be reached in the campaign.

There are several things which you can do to help make the effort a success.

1. Be at home if possible. Our canvassers have a right to expect to complete their work in the day. Like the rest of us they are busy men. If you can't be at home that day make your pledge before Sunday or Sunday morning. We want to count it in the total subscribed for the day.

2. Study the budget. There are no frills in it. If it isn't covered by pledges, essentials will have to be cut out of the church program.

3. Make an honest pledge for both the local church and benevolences. The policy of the Protestant church is not to place heavy burdens upon its people but it has a right for honest consideration of its needs.

4. Keep pleasant and send the workers on their way with a smile. "The Lord loveth a cheerful giver."

Yours for the success of the drive,

Chairman, Special Committee.

The Day of the Campaign

The canvassers will attend the morning wor-

ship and come to the altar at the close for dedication to their task. They will receive sufficient pledge cards and will have the information card for every party they are to call upon. The entire morning service can well be devoted to the thought of stewardship or the particular task of the local church.

Have a dinner for the solicitors at the church upon their return at 6:30 o'clock or at some other convenient hour. The secretary of the committee can tabulate by means of a black board the returns as they come in. Playing group off against group will add to the interest which is usually developed. Canvassers will be inspired to rush right back to see if absentees have returned home. The force of competition will bring the last one in at a time like this.

It may be well to warn against expecting letters by themselves to get results in a canvass such as this. The letters prepare the way. Personal solicitation gets the results. Letters do not have the appeal that they had before the frequent use which is made of them to-day. A great public service corporation has just opened its stock books to the public. 84,000 letters were sent out to prospective buyers. But 100 people

responded. A brokerage house reports that it sent out 600 letters to prospective customers and had six replies. Letters have a big place but they must be followed by personal workers.

After the Canvass

Tabulate the returns so that they will be available for everybody.

Make sure that you have a system of bookkeeping which the contributors will have confidence in.

File the solicitors' cards for the next year.

Thank the canvassers.

Chapter X: A News Space Clinic

The public press may well be a big asset to the average working church. It offers one of the best channels for the distribution of interesting events and features of church life. Many criticisms are made of various papers because of the little space which they give to church news. Many of these criticisms are unfair and are made by men who do not understand the spirit of the paper nor the pressure under which the average editor works. It is not difficult for the paper to get stories to fill its pages. Even if the average daily did not employ a single reporter there would be plenty of news presented by various individuals and institutions to fill the columns if that is all that is necessary to make a paper.

The average editor wants news and he wants interesting feature stories. If he can get them he will publish them whether they deal with the church or not. If the churchmen can point out

real stories of news value there will be little difficulty in breaking into the pages of the average daily paper of to-day.

Country and Village Journals

The same thing is not always true of rural papers. Many times they lack material to fill their pages. Some buy the matter from syndicates already blocked. That saves typesetting and labor costs. Here is an opportunity for the minister and church to keep itself constantly before the eyes of the villagers. The average country paper runs a church column. This column gives the hours of service and some times makes the announcements for the week. Too often this is thought sufficient but it is not making the most of the offered space.

The minister would do well to go to the publisher and ask him if he will give space to incidents and even sermonettes given in a catchy way which will make people read them. The manager of a vaudeville house insists that he would be glad to put a minister on the program if he can find one who will deliver a punchy sermon in ten minutes which will make people think. The average newspaper manager will do

as well. These items may advertise the church for people will read them if they are gotten out in a pleasing way. We clip the following from a rural weekly. It was one of many published in the church column:

The following things help to make worship worth while:

1. A pleasant, artistic and dignified building with good light and ventilation.
2. Courteous ushers who do something besides passing the collection plate.
3. Good music. Anthems which touch the heart and hymns which mean something.
4. Sermons which are thought provoking and alive, but always reverent and worshipful.
5. A real welcome. Not the formal icy grip, but that which makes one feel at home.
6. A pleasant after feeling. Coming out of church ought not to be like coming out from an anæsthetic.

We want our services to measure up to this standard. Help us do it.

Come early if you want a back seat.

An article like the above is read and it violates no standards of good taste.

Some churches have found that a series of questions are usually thought provoking and create an interest. Rev. Paul F. Boller in the Presbyterian church at Lancaster, New York, has devoted his evening services to the answering of questions placed in the question box by the congregation. He insists that the fact of the publication of the questions the preceding week in the local paper has made the success of the services possible.

In one issue we find the following questions submitted for answer by the pastor:

1. Are labor unions selfish? Are they a menace to America?
2. What are some of the conditions necessary for a happy marriage?
3. How do you account for the present dearth of candidates for the Christian ministry?
4. What do Presbyterians to-day believe about "Predestination"?
5. Some times we hear people speak of God as being far off in the skies and again

he is referred to as being on this earth. If there is a God where is he?

An announcement such as this given week by week cannot but help to create an interest in those services of the church. There is something about a question which will set a person thinking more than a simple statement. A single sermon may be announced by a series of questions rather than by the subject alone.

Whose World Is This?

"Does there ever come a time in human history when God intervenes in the affairs of men? Is it true that at times, tired of bloodshed and wickedness that He overrules human agencies for the sake of righteousness? What about Joan of Arc? What of Providence spring? What about Georges Guynemer? These fascinating stories form a part of the sermon at the First Methodist church next Sunday night."

The editor of the local paper wants people to read the paper and he is usually in sympathy with all village institutions. Help him to make

his paper interesting by making the church announcements interesting and both church and paper will profit.

Getting Into the City Papers

Many churches pay for display space in the Saturday papers of each week. The rates vary according to circulation of the paper and the real value of the advertisements is as yet problematical. It will depend a great deal upon the location of the church and just what they have to advertise. It is generally conceded that the story space in a newspaper is better publicity for any institution than the paid display space. Any theater would prefer to have the pictures of its players shown in the dramatic columns than to have a similar amount of display advertising.

A visit to the office of the average newspaper concerning space will invariably bring the answer that anything that has news value will be used. There is however apt to be considerable difference of opinion between the churchman and the editor as to what constitutes news value. The churchman may be right but the editor controls the paper and is in the better position to decide what people care to read. The wise minister

will recognize the editor's position and respect his judgment.

The editor means by news any story which has sufficient human interest to cause people to read it. The newspaper is not a literary magazine. It has one big function—that of publishing news. Sermons are not news, even though they be good enough for the homiletic magazine. Discussions are not news. Conventions are only news when the human, interest-drawing element enters in. Usually it is there if one knows how to look for it.

There may be big news value in a sermon. Let us suppose that Dr. Blank wants to preach a sermon on blue laws. The main point he wants to make is that Christ was an enemy of Sabbath blue laws and violated the letter of several. Dr. Blank feels that he has a message which the people should know about and sends a copy of his sermon to the press. It isn't printed and he feels grieved. Let us suggest a new way to Dr. Blank. Send the sermon a couple of days ahead of time to the editor of the paper. With it enclose a letter calling attention to the main point. Mark with pencil two or three passages which present the matter in quick

telling strokes. The chances are that it will have space in the Monday paper.

Billy Sunday always gets news space. The tabernacle meetings are news. But Billy Sunday does not wait for the paper to visit the meetings to take the sermons in short hand. As good news value as his meetings are he always prepares copy for the paper and has it on hand the day before. He makes it easy for the papers to feature his work.

Finding the News Feature

As a newspaper writer the author was once under contract to present the work of a denomination week after week for newspaper publication. The understanding was that the articles were to stand or fall on their story value. Yet the subjects included many things which might not look like news at first glance.

For instance, one of the churches to be advertised in news space was about to build a new community house. It had outgrown its quarters. There were, of course, dozens of churches in the city which were in a similar condition. Some people expressed surprise that this church, with its bad location next to the baseball park should

care to invest more money on its present noisy site.

That in itself made the story. Investigation showed that the church had bought ground from the ball club for its proposed structure. We have always heard of churches retreating before baseball parks but here is one actually encroaching on the ball ground. With that "slant" it made a good story. The headlines the editor used, for the editor always writes the headlines, were:

CHURCH ENCROACHES ON BASEBALL PARK BY COMMUNITY WORK

COVENANT PRESBYTERIAN SUFFERS GROWING PAINS AS MEMBERSHIP AND SOCIAL EFFICIENCY INCREASES

Another phase of the work to be touched upon was the missionary work with the nearby Indian reservations. The history of it was more or less technical. But one day the old missionary died. His dying prayer was made as he was clasping the hands of an Indian friend. Here was personal element which could be used. According

to the editor the only trouble with that story was its briefness.

If one will constantly keep his eyes open for interesting stories he will find many ways to get his church into the public press. The thieves who bring back the communion silver make good copy. The payment of an outlawed church pledge may be interesting. There are many fascinating stories about a church if one would try and get the newspaper spirit and find them.

How to Get the Story Into the Paper

Now that you have the story how will you get it into the paper? Frankly the best way is to have an acquaintance on the staff who will write it up for you. I happened to mention to a reporter friend of mine that our box in the entrance of the church, which had been placed there for questions had been stolen. The box had been remodeled from a contribution box and was easily mistaken for one.

"But they are welcome to it," I added, "maybe they can answer some of the questions which I can't."

A couple of days later there was a little editorial on the affair showing the poetic justice

visited upon the thieves. It was good publicity because I had a friend.

If you can't secure such acquaintance the next best thing is to prepare the material or have some one prepare it for you and mail it signed to the city editor of the paper. Be sure and sign it or it will receive scant consideration. The chances are that it will not be used as it is sent in. Possibly it will not be used at all. Maybe the very part you want published will be omitted. Editors act that way some times because they are human and have limitations. But if you really have a story it may be used.

Let me suggest something for churches which use paid display space. Send a news item along with your copy for the advertisement. Make it as strong as you want to and it will usually have a place in the news items. The paper of course must recognize that courtesies are due advertisers.

Sermons are not always news. Sometimes they are and some men's sermons always are. The minister who is constantly quoted in the paper may find many changes made which he feels are unjust. The remedy for this is to have his stenographer prepare copy for the paper and

insist that it be printed as it is given. Not every minister can demand this right. Some can and when they are prominent enough an agreement will be readily made by the paper.

Here are, first, the copy from a sermon mailed to the city editor on Friday and the report of the sermon which was printed the following Monday morning. The illustration shows the typographical error which is almost sure to work into a news story because of the hasty construction.

(*Paragraphs from a sermon preached by the Rev. William H. Leach at the Walden Presbyterian Church, on a Sunday evening preceding Labor Day, entitled, Labor Day and the World's Workers.*)

"The greatest single domestic problem before the federal government at this time is to find work for its unemployed. In Germany, we are told, practically every man is working, France reports 50,000 idle men, America has over 5 million.

"A variety of causes contribute to this condition but there is a definite propaganda at work to make labor the goat. Paid advertisements circulated through farm journals have led the great body of country folk to feel that the city worker is the responsible party. Investigations such as that of the Lockwood committee in

Buffalo places the responsibility partially upon some other classes. The workers have not been the only profiteers of the past half dozen years.

"A railroad workers' strike at this time would be very unfortunate. A strike, in the end, is but an appeal to public opinion and public opinion at this time will not favor a wide spread strike. Such would merely complicate a very muddled situation. The railroads would not be seriously embarrassed. They could draw from the 5,000,000 unemployed and there is not enough business to be cared for to cause a financial loss.

"The brightest feature of the present situation is that the government has finally awakened to realize that it has an unemployment problem. It is beginning seriously to attempt to find some solution and Secretary Hoover is the best man in the country to direct the work. All classes should unite in attempting to relieve the situation before the cold weather sets in. The unfortunate thing is that partisan zeal has delayed this action until the present time."

Notice that the editor writes all of the head lines.

UNEMPLOYMENT IS GREATEST PROBLEM GOVERNMENT FACES

Lockwood Quiz Proves Workers Not Only Profiteers, Minister Avers.

BRIGHT FEATURE, REALIZATION OF NEED FOR QUICK ACTION

Place the most striking statement in the first sentence. It will largely determine the editor's attitude toward it.

The inevitable error: copy gave 5,000,000, the reporter's version said "a million."

"The greatest single domestic problem before the federal government at this time is to find work for its unemployed," declared the Rev. William H. Leach last evening in the Walden Presbyterian church, speaking on "Labor Day and the World's Workers."

"In Germany we are told practically every man is working; France has 50,000 men idle, America has more than a million," he continued. "There are a variety of causes which contribute to the present situation.

Workers Not Only Profiteers.

"Paid advertisements circulated through farm journals have led the great body of country folk to feel the city worker is the responsible party. Investigations, such as that of the Lockwood committee in Buffalo, place the responsibility partially upon some

Notice local coloring.

other classes. The workers have not been the only profiteers of the past half dozen years.

"A railroad workers' strike at this time would be very unfortunate. A strike, in the end, is but an appeal to public opinion and public opinion at this time will not favor a widespread strike. Such would merely complicate a very muddled situation. The railroads would not be seriously embarrassed. They could draw from the 5,000,000 unemployed and there is not enough business now to be cared for to cause a financial loss.

This is timely and so is news.

"The brightest feature of the situation is that the government has finally awakened to realize that it has an unemployment problem. It is beginning seriously to attempt to find some solution, and Secretary Hoover is the best man in the country to direct the work. All classes should unite in attempting to relieve the situation before the cold weather sets in. The unfortunate thing is that partizan zeal has delayed this action until the present time."

Chapter XI: Getting the Most From Volunteer Help

One of the greatest burdens placed upon the minister in his program of construction is the necessity of getting his work accomplished by volunteer help. Paid workers are scarce in the average church. The boy who changes the sign board in front of the church, the teacher in the Sunday school, the president of the Ladies' Aid Society, the chairman of the Board of Trustees and many others of whom much is required in service are voluntary workers. They are the dollar a year men of the church.

Now it is oftentimes true that a man will give a greater interest to the work of his church if it is a task he loves than he will to his business if it is a business he detests. As a matter of fact the life work of many men is so distasteful that the opportunity of church or charitable work may provide the outlet which keeps their

life normal. But it is also true that the average worker has a great deal more respect for the obligations upon which depend his salary or wages than for the moral and spiritual ones.

During certain seasons church workers are apt to grow weary in their interest. It is common for their faithlessness to be contrasted with the constancy of the minister in a similar time.

"Oh, well, he is paid to do it," is usually a sufficient explanation in the mind of the people. And it would make a difference with a great many people whether or not the obligation they are assuming is a moral obligation or one upon which their livelihood depends. We can assume from experiments which some Sunday schools have had with paid teachers and department heads that efficiency increases with the professional help. There may be some loss, however, of the amateur spirit which is usually an indication of health in any enterprise.

Varieties of Voluntary Service

There is almost no limit to the kinds of service which a minister has at hand when he finds a way to secure and use volunteers. He will find lawyers who will welcome the opportunity to

talk over the problems of the incorporation or legal matter of the church. Mechanics will be located who will be glad to step in for an hour or two to give advice or work. Clerks will make it possible for him to get the best of service in typing and stenographic work. The minister can build a council for advice and work about him that is limited only by the size of his parish.

One of the compensations of the ministry is the opportunity which it offers to a man to keep in touch with so many phases of life. He can get so many points of view with intimate contact with his people. From the worker in the shops the point of view of labor is presented. In the bank he gets the point of view of the investor of money. If he is a wise executive he will not alone secure the intimacy for self-culture but will bring all of these various types into some distinct service of the church. He will consider the friendships which are created not for his own enjoyment but for the service of the church.

It is no mean task to use everybody in the congregation and still keep free from influences which might undermine his independence and make him the servant of a class or party. An aged minister gave some good advice to his

brethren at one time when he expressed one of his ideals for his ministry.

"I stand ready to work with anybody," he said but continued, "I will be worked by none."

A younger man who knows considerable of the secrets of executive success illustrated a point to the writer a number of years ago. The church had a new changeable letter bulletin board. A boy had volunteered to take care of it, changing the announcements week after week. So the minister went with him to show him how to do it.

"I always do a task first before I turn it over to anybody. Then they know that I know how to do it and am willing to do it if necessary," he explained.

It requires considerable skill to be able to employ volunteer help and get big results, but the man who has learned how to do it may be sure that he has infinite sources of power.

Some Rules

1. The major task of the executive is to keep his workers busy and happy on some worthwhile task. Some churches would turn this around. Many good church people seem to think that their spiritual duty is to find something for the

minister to do and to offer criticism if he does not do it as they think that he should. There are ministers who feel that they must be in every little detail of church work for fear it will not be done as it should be done. As a matter of fact ministers can do as much damage by insisting on being in every thing as by being indifferent to the work of the various church societies.

Oftentimes it is better to let a work remain undone than for the minister to do it. It doesn't hurt to let the committee fall down on its job once in a while if the only alternative is for the minister to do its work for it. The executive will lose in the end if he makes himself the work horse for the entire church rather than the director of its activities.

2. Train the officers and leaders to their responsibilities. Make them fight their own battles. Have confidence in them that they can do it and give them every chance. They will work better for the confidence which one has in them. When the Sunday school superintendent has difficulty with an assistant or a teacher let him handle the situation. Of course there will be times when the incompetency is so great that some action will be necessary but on the other

hand many difficulties are apt to arise which can be settled without interference on the part of the minister.

A minister does not want to take too seriously many of the troubles of the various church societies. If he has had much experience with human nature he soon learns this. He may be approached by a worker who feels that he has a real grievance. Under the emotion of the minute it is exaggerated until the pastor may feel that he must espouse the side of the injured against one of his helpers. If he resists the impulse perhaps the trouble will have taken care of it itself in a few days and worker and officer the best of friends again. There is a great deal of the child in many adults. Great injustices of to-day are forgotten the next.

The personal touch between the superintendent of the school and his workers may place him in a much better position to know the characters of those under him than the minister can know them. It is a decidedly poor policy for a minister to encourage any one to go over the head of the leader of the organization to lodge complaints with him. The very stability of the church depends upon the responsibility of of-

ficers and leaders being recognized. Let him learn the lesson taught Moses by his father-in-law and depend upon the organized force of others as well as the personality of himself.

3. Try and place each worker in a position where he will count for most in the church but do not encourage any one to take more work than he can well do. In other words don't load everything on a man because he is a good worker. "If you want anything done, get a busy man to do it," can be overdone as well as a lot of other good advice. Our churches have many men and women who are consecrated and devoted but who in their zeal are trying to do too much. The working time of volunteer workers comes after he has spent the day earning a living. No man in those conditions can be Sunday school superintendent, church trustee, president of the men's club and choir director. And it is a poor executive policy which will load more on any man than he can handle—even if he does want it. It will be a happy day for churches and church workers when the worker can feel that he has one job that he can put all his energy in.

Let us assume that a young man becomes teacher of a junior class of boys. He doesn't

know much about pedagogy because he has a business training; he doesn't know much about the Bible, for his entire training in that respect has come through the Sunday school; and he knows little about the psychology and social life of junior boys, except what he has himself experienced. If that man can have a reasonable amount of time to study these things, to develop that class of boys through class work, hikes, camps and other methods, he has a big job. The church might better have him do that well than to press additional burdens upon him.

4. Expect to learn as you grow older. Your workers every day are discovering methods and traits of people which may differ from your conception of them. Rejoice in their discoveries with them and learn as time goes by. One of the signs of old age is the inability to keep receiving these new revelations of method and principle. A minister who can keep growing mentally doesn't hit the dead line very early.

5. Learn to appreciate the difference between thoughtless harping and constructive criticism—between harpers and workers. Flies are not dragons. The minister has a big battle to wage; he cannot come down to spend time with need-

less parleys by thoughtless people. The soldier who turns to fight the dog snapping at his heels may forget the enemy he started out to overcome. But there are as well many people who offer constructive criticism and who are willing to become builders. Perhaps the test of the value of any criticism is the willingness of the critic to stand responsible for the program he advocates.

St. Paul gave some good advice to us when he taught about his own fight. "So fight I not as beating the air." No time there for mere motions. He had an end in view. So also, has the executive minister. He will discriminate and accept with thanks the advice of those who are seeking to build the church, even though it is contrary to his own convictions, but he will brush aside the idle talking of thoughtless people who speak without reason.

6. Let the credit go where it belongs. When any department of the church has a good year or does something worth while, see that the people responsible for it get the credit for the work. "Compliments for others, progress for yourself," is a good motto for the minister. "Saying, 'Thank you,' " helps when one has done a good

day's work. The minister of the church will, of course, profit by the success of his church. His work is judged by the results of those laboring under him. It should be sufficient for him that the work is well done. On no consideration should he lower himself to compete with one of his own workers or leaders for the honors.

It is a mighty good habit for the executive to learn to say "we" instead of "I." Then the running of the church is "our" task rather than "my" task. If the work succeeds it is "our" success. If it fails it is "our" failure. For the church is a corporate body. Scripturally it is the body of Christ. Ministers and people make up that body.

"And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof. And God has set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues."

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